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Original.

Christian Heroism.

BY REV. U. CLARK.

Hebrews xii: 1-2—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight; and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The struggles and triumphs of martyrs in behalf of the noble and true, leave animating examples for the hope of every age. Present a great and good hero before us, and we shall sympathise with all his trials, his dangers, his defeats, his conquests. We shall follow his career with thrilling interest, and sometimes almost imagine ourselves to stand in his place and to feel as he feels, and to go on as he goes. If he suffers, we suffer with him—if he falls, we seem to fall with him—and if he triumphs, we hail that triumph with exultation. We have followed many a hero of fiction or of real history thus, through all his endurance, and when at last we saw him gaining noble conquests over all obstacles and foes—new hopes of virtue, and new purposes for life, have been inspired within our deepest souls. It is this, that makes us feel a momentous concern in the struggle of every high and holy cause, and a sympathy for the heroes of truth and martyrdom. Every struggle, and every martyr, faithful to the end, gives us a higher faith, and a nobler impulse, in the great battle-strife of human existence.

Place before us the examples of Christian heroism, and the Christian may become panoplied with a brighter and stronger armor of conflict, of labor, of perseverance. Let the historian tell us what has been done and endured, and we are told what can be done and endured again. An awakening appeal comes home to our common humanity, and the dignified energies of our nature arise, resolving not to be out-done by the heroes who have gone before us. In the days of early Christianity, the severest conflicts awaited the faithful and undaunted, and the multitudes shrunk from the stern moral battle-field. There was demanded the noblest deeds of valor and sacrifice—and the power of a confidence that might endure the worst, without flinching from danger and duty. With these facts in mind, the great champion of Christianity, in Paul, would animate the Hebrews by exhorting them in the name of those heroes of Israel, who had lived in other ages—those heroes who, through the might of an unyielding fidelity, had suffered all that could be suffered, yet had persevered dauntless with the energies of God and the human soul, and who died in martyrdom, with faith still strong, and hope that made the hour of departure glorious. The long line of patriarchs, of prophets and of saints, from the days beyond the flood through centuries of darkness, was drawn up and filed in ranks of moral grandeur, as martyrs and

victors in the army of the living God. He points back even to the first sacrifice of Abel—and presents the example of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Sarah, of Joseph, of Moses, of Gideon, of Jephtha, of David, of Samuel—and alludes to the unnumbered hosts who had pledged themselves on the altar of God and right—who bore on in their holy career stedfast and faithful, and died at last with the shout of the saint and the martyr ascending to heaven. That mighty array of old sires and sages arose and still spake with an eloquent appeal to their posterity. Each example, each trial, each triumph, each deed of martyrdom, spake through the long lapse of ages, bearing witness to the glory, the virtue and the reward of fidelity. Well then might the Apostle exclaim—"Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In our want of encouragement and sympathy, we are ever seeking for the influence derived from the noble examples of the great and good. We gain strength from the deeds of moral valor achieved by the hero of right and truth. Christianity opens a field of labor, of toil, of endurance, and we are cheered by the career of those who have gone out and borne all with a steadfastness of soul, and have labored on faithfully against the most appalling hindrances.

These examples teach us that what has been done once, can be done again, and by us. In our age of the world, the true Christian here may meet with obstacles and reproaches, with reverses and trials, with fatigues and discouragements; but what are all these compared with those which were met by the saints and martyrs of old, and over which they triumphed in God's name and in man's. No martyrs are now burned at the stake, or thrown into the amphitheatre, crushed on the wheel, or tortured at the Inquisition of blood; and shall the modern Christian or Philanthropist murmur, when he remembers the rivers of martyrdom which ran down the dark ravine of other centuries? What do we endure, compared with the endurances of a David, a Daniel, a Paul, a Murray? Behold even the sufferings of Christian heroes but a generation since. The last age was one of darkness and intolerance, contrasted with the moral light and liberty of the present. The fathers of Liberal Christianity can remember times of trial from which their sons might shrink; and these fathers, with the hosts of other ages, arise up and encompass us with a cloud of glorious witnesses, encouraging to Christian heroism.

Besetting sins and difficulties still exist, but the same encouragement is given to surmount these. May we not each ask ourselves what our besetting sins are, and make an attempt to overcome them? If we are hindered in our secular pursuits, we lay hold of the difficulty, and master it. And why are we not able to gain the same mastery over the moral evils which hinder the prosperity of truth and religion? We know what this fault is, and what that is, and shall we contend that we are unable to remove it? If a man is addicted to the sin of intemperance or profanity, he may conquer it, if he sets himself at work with a deep and holy resolution. And so with all our besetting sins. With a high, strong pur-

pose, we may overcome one evil after another, until we have laid aside every hindering weight, and the sin so easily besetting, and are prepared to pursue the Christian race with patience, with delight, and with alacrity. If our example is wrong, we can set a better one. If our zeal is cold, we can warm and animate it. If we are negligent or indifferent, we can resolve to become more watchful, and wake up to the lofty interests of Christianity. If men are dishonoring the profession of our holy faith, let them be rebuked and reformed. If they are hanging on as dead, hindering weights, and refuse to live and act and speak becomingly, let them be shaken off, and God's cause suffer no longer from their unworthiness. Every weight must be laid aside—every besetting sin subdued—ere Zion's hosts, disencumbered, shall march on in the race of Christian heroism to conquest and glory. It is a race in which there is no pause and no turning aside. Not a slow, dull, plodding, indifferent course: in which we may consult our ease, our influence, our selfish interest, our popularity, our loss or gain—but a race right onward, in the straight narrow path of everlasting life. And that race needs preparation, care, culture, spiritual strength, and a straightforwardness, an honesty of purpose, never swerving, never flinching, no faltering before obstacles, never pausing. Some seem to regard it, instead of a race, a foot-walk of mere passive ease and pleasure; and when perfectly pleasant and agreeable, they will fall in with the multitude, and when otherwise, they give out and languish in indolent indifference.

But ere all the highest energies can become enlisted, we must be made to feel that the Christian career is one of high demanding duty and interest—one in which your interest, and mine, and the interest of all, is most deeply involved; a career of unsurpassing majesty and glory, led on by souls of magnanimity the loftiest the world ever beheld. Not the examples of patriarchs, of prophets, of sages, of saints, of philosophers, of philanthropists, alone are before us, beckoning on to labor and conquest; but in our onward race we may look up to One, high and holy, who becomes the author and finisher of our faith—One who for the joy that was set before him endured the cross—One who for the triumph that awaited his mission despised the shame—One who heeded not the world's jeer or scorn—who stopped not at the mountain summits that rose before him, and sank not beneath the storm that darkened around—one who bore on mighty and majestic, in the calmness of one God-like purpose—and who, through the world's fiery trial, at last went up to triumph and glory at the right hand of the eternal throne.

There is a stirring appeal that here forces itself upon our attention. It is a lesson of gratitude and fidelity. Gratitude for the blessings and privileges attendant upon our condition, compared with the condition of laboring martyrs in other ages; and a lesson of unflinching fidelity in the example of those sainted heroes. Our cross and shame are light, when we remember what was borne by our fathers, and by Him who stands out before us the great Model of Christian heroism. And shall we drop by the way-side, and grow weary on the great battle ground of God and humanity? Do we labor, and suffer, and sacrifice, and struggle hard? Glorious shall it be to remember the thousands that one day may rise up and call us blessed!—glorious to bask in the smiles of God and conscience, though the world long forget to offer its rewards!—glorious to march on with the great and good of our race, beckoned by the star of a morning whose sun shall never set!—glorious to follow in the lofty career of Him who has gone up crowned with the wreaths of an immortal victory over death and hell. Come what may—come what will, glorious, indeed, shall it be to become enrolled with those

“Heroes whose memories never die;

Whose glorious deeds to after times are told,

In thrilling songs, by gray-haired bards of old,

Whose harp strings vibrate to Eternity,
And harmless sweeps the floods of ages by.

Their names, in deep wrought characters enrolled,
High on the rock of Glory's mountain hold,
And o'er the track where storm and tempest fly.
Their deeds of fame, from History's glowing pages,
Stand forth, the watch-words of another clime,
Thrilling the stern souls of succeeding ages.

With fire electric down the chain of time;
And from their record, years that roll along
In their destroying strength, but sweep the stain of wrong

Lowell, Oct., 1847.

Original.

A Plea for the Eucharist, and its Observance.

BY REV. G. COLLINS.

We remark, in the first place, that all religious exercises and forms should be regarded as means designed to aid in obtaining the end. Whether simple or imposing they should have a direct relation to a higher state of moral perfection and spiritual light, than we now enjoy. In themselves considered, they are nothing, but when made emblematical of a higher good, or when regarded as aids to assist in obtaining that good, they become significant, sacred, binding and useful. For instance, we can bow in prayer, but if the posture of the body is not an evidence of an humbled soul, and unless the lips express the sentiments of the heart, prayer becomes a dead letter—useless to ourselves, and unacceptable to the Deity. We can sing the praises of the Most High, but if we have not the spirit of thanksgiving, or at least, if we are not desirous of having our hearts warmed with gratitude towards the Author of our existence, and the Giver of all good, silence would be equally as profitable to the individual worshipper. We can assemble in the church and engage in the devotional exercises of the sanctuary, but if we regard public worship as the end, and not as the means, to reach the end, we receive but little good. We should attend church, not because we consider ourselves perfect now, but, because we hope, through the instrumentality of Divine Worship, to advance on towards perfection. We should come, hoping that holy thoughts may be suggested, troublesome doubts removed, evangelical faith strengthened, righteous resolutions formed, and our better feelings purified. We should come in quest of wisdom to direct us aright in the path of life, and strength to enable us to combat, with success, the numerous temptations which are continually assailing us. We should go to the sanctuary that our good examples may influence those who are indifferent to religious subjects and institutions, and whose practices are often of a doubtful character. We should do this that our example may make a deep impression upon the young, and teach those, who have not the judgment, or experience of age, to place themselves within the protecting circle of religious influences. “For no man liveth to himself.” We live for each other. No one is too humble to do good. No one is too good to become better. No one is so exalted as to be free from obligation, or irresponsible to associates, for the weight of his influence, and power of his example. And one, who was wiser than philosophers, and purer than saints, has said. “He that is not with me is against me, and he that gathereth not with me, scattereth.”

All this will apply to the subject of our essay, for the Eucharist is but an instrument of good. Like the mission of Christ, and all the institutions of Christianity, its chief demands are of those who are unsanctified. If an individual is cleansed from all iniquity, and is so situated that his example has no influence over the dispositions and actions of others, if he be in no danger of falling himself, then he is under no special obligation to commemorate the Master's death. He has attained the end and need not employ the means. To him Christ

cannot be a physician, for he is troubled with no moral or spiritual malady. Christ cannot call him to repentance, for all his ways are right. But to all others the command is addressed: "This do in remembrance of me."

We know that the majority of people look upon those who commune, as men and women who profess to have attained to superior goodness. And well they may. For centuries the Lord's table has been fenced around with tests of faith, experience and character. Those who wished to remember the Master, by taking the emblems, have been forbidden, unless they professed the requisite qualifications. But, from whom men obtained authority to lay down these arbitrary rules, we know not. Christ is silent on the subject, and Paul, instead of commanding the minister to examine the communicants, distinctly says, that each must examine himself. And this we do believe, that as Christ came, not to call the righteous, but sinners to repentance, so all the institutions of Christianity are addressed to, and designed for the benefit of those who feel the need of saving grace and pardoning love. Those who are traveling in the right road need no guide. But those who have lost their way, who are bewildered by sin, and blinded by folly, who are the bound victims of a false theology, or the crushed objects of grief, they require the guidance of divine wisdom, the light of religion, the liberating spirit of Faith, and the consolations of the Gospel.

If we have taken a correct view of the Eucharist, who, we ask, is unworthy? The feeling of unworthiness keeps more from the communion table than any other cause; but who went justified from the temple? the poor publican that dare not raise his eyes to heaven, or the proud Pharisee that boasted of his superior goodness? Over whom do angels rejoice the more, the one repenting sinner, or the ninety and nine just persons?

We say, then, that the sinner should come. We do not say that he should come to the Lord's Table with a load of unrepented sins, hanging like mill-stones around his soul, or with cherished iniquity in his heart. But he should come, that the observance may assist him to turn from his transgressions—that the stirring words and the striking examples of the Master, may be solemnly impressed upon his soul. By assembling around the communion table, and receiving the emblematical bread and wine, he will, if the observance exerts any thing like its legitimate influence, be brought into a closer communion with Him, who came to "save His people from their sins." Is he a child of passion? Then let him come, meditating upon the example of him, who gave his back to the smiter, and his cheek to those who plucked off the hair; who, when he was reviled, reviled not again, who threatened not when he was tormented, and thus brought to love his enemies, to bless them that curse, and pray for the envious and persecuting. Does he lack charity? Has he no pity for the weakness of the fallen? no sympathy for the sorrows of the afflicted? Then let him come to the table of Him, who can be "touched with a sense of our infirmities," and muse upon the following great truths: "Though he speak with the tongues of men and of angels, and have not charity, he is become as a sounding brass, or tinkling cymbol. And though he have the gift of prophecy, and understand all mysteries and all knowledge, though he have all faith, so that he can remove mountains, and have not charity, he is nothing."

But we need not individualize. All of us have offended in some point, none of us in all. We are all imperfect, but not totally depraved. And notwithstanding our transgressions, if we receive the emblems of the body and blood of our Lord, with the right spirit, we shall feel ourselves under more solemn obligations to take heed to our steps. The observance of the Lord's Supper is binding upon the old. We look to them for high examples and wise councils. The storms which have buffeted them, the difficulties against which they

have been obliged to contend, have matured their minds and ripened their judgments. And before the ripe sheaf is gathered in, we claim, as our right, the power of their example. We wish them to assist us in throwing every proper restraint around the inexperienced, that those who are so soon destined to fill their places, may have good cause to rise up and call them blessed. Fathers and mothers, the duty is not grievous or unreasonable. Your habits have long since become established, your principles permanent. You are in no great danger of falling. But not so with those who look to you for guidance. They, in their ignorance and inexperience, are in momentary danger. You are acquainted with the showy vanities of life, the deceitfulness of pleasure, but that son or that daughter is not. You can, perhaps, leave your children wealth, but you cannot leave them your experience or your strength of character. In the common course of events your stations in life and seats in the church will soon be vacated, and that son, or that daughter, will lose your wise councils, your kind admonitions, your good examples. But before you leave us to join the Savior on high, will you not do this in remembrance of Him on earth? Before you depart, to break the bread of eternal life with the Master above, will you not teach your children and the young generally, to celebrate his sufferings and death?

It may appear to you like a small thing, but are we not commanded to gather up and preserve the fragments? Do not great, and sometimes stupendous, results flow from small events? The fire which desolates the city originated from a spark. The mighty river was once a mountain stream. But is this rite a small thing? If it makes one deep impression, or suggests one holy thought, if it draws one soul nearer to the Savior, and convicts one erring brother of sin; if it give consolation to one mourner, and strength to one returning prodigal, it is not a small thing. For holy and precious are all of these to the Father, and over each angels rejoice.

This rite has claims upon the young. To them it appeals in stronger language, if possible, than to the old. They are ignorant of the world. Stern experience has not taught them, that beneath the fair and smiling external of sin, is concealed the scorpion's sting and adder's poison. Their principles, not having been brought in contact with temptations, are not permanently established. Their characters are unformed, whatever good they now have is as much from noble impulse as fixed rules. In their gay simplicity they smile at the grave warning of their elders, and in their fancied security, sport with that which may eventually prove their ruin.

But, young man—young woman—have a care! Your sky may now be clear, but often, the sun which rises unveiled at noon, goes down at night amid clouds; darkness, storms and tempests. Your path will not always be,

"Through verdant vales and dewy meads,"

but will lead you to the edge of the beetling precipice, over the barren mountain top, and through the waste desert. In an unguarded moment, sin may lay its damp hand on your hearts, and will tear the crown of innocence from your brow. But before the "evil days come, and the years draw nigh," in which you shall say, we have no pleasure in the discharge of religious duties, assemble around the Master's table, and enter into a solemn covenant with the Father, that you will take the Son for your guide. Come and strive to fortify your souls with the moral power of the Gospel, and then, when temptations assail you, instead of falling victims, be able to say, Get thee behind me Satan, for we must worship the Lord our God, and Him only will we serve.

Hudson, N. Y.

Life is an ordinary, at which those who wish to be helped must help themselves!

Original.

A Defeat.—Its Causes and Practical Uses.

BY GEORGE E. BAKER.

The defeat of the bill to abolish Capital Punishment in the Legislature of this State, was announced in your last paper. There are some circumstances, connected with the history of the progress of this bill in the House, worthy of notice.

The friends of the bill were very much encouraged at the opening of the session, that a gentleman like Mr. Gould had been appointed Chairman of the Committee. Knowing him to be a man of high character, and commanding influence, they felt that the cause would not suffer in his hands. In this they have not been disappointed. He presented, early in the session, a most able, interesting and voluminous report; a document that cost him much labor and time, already severely tasked. And all through the debate and progress of the bill, he gave it his utmost care and attention. By personal application and interviews with the members, he ascertained that a majority of the whole House were favorable to the entire abolition of Capital Punishment. A number of the members came to Albany in favor of the Gallowes, who subsequently became its warmest opposers. One member made an excellent speech in favor of the bill, who declared that, had the vote been taken two months previous, he should have voted against it.

Under all these circumstances, the friends of the bill had great hopes that it would pass the House. But we have seen that only forty-five members voted for its third reading, against fifty-three in the negative. We have the authority of Mr. Gould in saying that, seventeen known friends of the bill were absent when the vote was taken! He also states that several members voted in the negative, who had expressed themselves favorable to the bill. The reasons given for these absences and negative votes are worthy of notice. Some of these persons stated that they were in favor of the bill themselves, but their constituents were not, and they did not feel disposed to vote contrary to their wishes. Others thought the time had not arrived for so great a change, and several said that they had been specially counselled by some of their most influential constituents to vote against it, and they dared not do otherwise. Others had heard none of their constituents express their opinions either way on the subject, and did not on that account feel at liberty to vote for the bill.

Notwithstanding all these adverse circumstances, we have great reason to be encouraged. Much light has been shed upon the subject by the discussion of the question, and we know better than before the obstacles that prevent the triumph of the measure. Shall we not improve these advantages?

First, by a more general circulation of the various publications advocating the Reform.

Second, by increasing the number of petitioners at the next session of the Legislature.

Third, by agitating the subject by communications to the secular papers, Sermons, Lectures and Debates.

And most especially at this time do we wish to urge upon every reader of this article, the great importance of a personal interview with the member of the Senate and Assembly from his district. Let every friend of the abolition of Capital Punishment into whose hands this paper may fall, make it a point to have a conversation with the member from his district, and urge upon him the demand for the repeal of the bloody law. No person, male or female, is without influence in this way, and, reader, why will *you* not do it. The Cause of Humanity, of enlightened civilization, and, more than all, the profession of Christianity imperatively and earnestly demands your active exertions in this Cause. Let it not be said at the next session of our Legislature, by hesitating friends, "our constituents have never expressed any interest in the measure."

Original.

Unitarianism vs. Universalism, in Connecticut.

BY REV. T. J. GREENWOOD.

I have just read in the Christian Messenger, of the 30th Oct., some extracts from an article in the "Christian Inquirer," with attending comments, by "B.," who attributes the article aforesaid to a Mr. Farley; whether the gentleman who preaches in Brooklyn, or the one who recently preached in Norwich, in this State, I do not know. But whichever it may be, or *whoever*, the article has tended to deepen a conviction long since fixed in my mind, that there is to be an effort, and an earnest one, made in communities where neither Universalism nor Unitarianism is extensively known; to push forward the latter *ism*, to the detriment and prejudice of the former—on the pretended ground of a more thorough *intellectual culture* among Unitarian preachers, than among Universalists. One extract will serve as the theme of remark. "But time has developed, here and there, a craving for a more liberal theology than that which has so long prevailed, to be administered and applied, however, with the advantages of a *more thorough intellectual culture than has in general fallen to the lot of our Universalist brethren.*"

Now, it seems to us entirely contrary to all past experience, to say that *Unitarianism* will go where *Universalism* could not find foothold, on account of the "more thorough intellectual culture" of the Unitarians! It is to take position directly opposite to facts, as well as to evince no little arrogance and want of modesty in those who put forth the pretensions. For the instances have been neither few nor far between, where Societies, long fed with the doctrine of Unitarianism *as such*, notwithstanding the high intellectual culture, which has presented it, have literally approached near the point of *starvation*, and supplied the defect in their wants by changing it for *UNIVERSALISM*; and this, too, where general intelligence and discernment have prevailed. Nor is there one single item in the faith of Unitarianism, as such, but that is compassed by Universalism, with the addition in the system of the latter, of that which gives vitality and hope to the Gospel scheme, and in destitution of which, no system is better or more satisfying than an Essay of Seneca, or any other moralist of eminence which the world has known. It is true there are points, *many* points, on which Universalists and Unitarians agree. Indeed, there are so many that they should prevent either party from attempting to gain foothold or make progress by disparaging the learning, the acquirements, or the culture of the other. And where they differ, as they constantly do on some points, (and to us the points of difference are of immeasurably greater moment than those in which we agree) those points may rightly and properly be presented to community, by either party, as commending the views which they aim to promulgate to the public mind.

Let us then look candidly, for a moment, at some points where we agree, and some where we disagree. And

1st. Unitarians believe, in opposition to the Trinity doctrine, that there is ONE, and one alone, God, in person, power and mind. And so do the Universalists believe this religiously. And the first American writer who publicly defended the point, stands now at the head of their denomination, Rev. HOSEA BALLOU!

2d. Unitarians believe that JESUS CHRIST was not the very and eternal God, but the SON, the SENT of God, on a mission to men. This also is fully believed and advocated by all Universalists.

3d. The Unitarians believe that the work of atonement is one of reconciliation, and not of *wrath*—and so do the Universalists, fully.

4th. Unitarians, so far as we know, believe in the authoritative sanctions of the Religion of JESUS, and its power, when received by faith, to regenerate and sanctify the soul. So do the Universalists.

5th. The Unitarians believe in the Paternity of God, as connected with mankind.

This great point is also believed and defended by Universalists. Thus far we fully agree. Where then do we differ? I answer, *mainly*, in the result to which God will bring the government of the Universe; and on his purpose in regard to the final destiny of the race. On these points, so far as we know from their writings, the Unitarians differ from the Universalists. The former either believing that God has *not revealed* what shall be the ultimate condition of humanity; or, that the end shall be an exclusion of a *part* from his favor forever—or that the whole subject is left in doubt and uncertainty, to be decided by the course and conduct of man; or, by contingencies beyond our ken. While the Universalists see in Divine Revelation, the most ample assurance, the fullest purpose, and the clearest promise, on the part of God, to bring his government to the most glorious issue in the *destruction of sin, of suffering, and of death*, and so reconciling all things to himself, that he shall finally and forever be **ALL IN ALL**, giving perfect triumph to Christ, bliss to Humanity, and **GLORY TO HIS OWN NAME FOREVER!**

Thus, then, does Universalism meet the higher and more important longings of the soul, where Unitarianism *fails*. And if Unitarians are disposed to make issue with us, before the people, we are perfectly ready and willing to meet them. But if, agreeing with us in so many points, as they obviously do, and if disposed to diverge from us when we choose to cling to the "exceeding great and precious promises" of the Bible, we beg of them not to attempt to supply the deficiency of their system to satisfy the mind, by the *small talk* of presenting it, such as it is, from "more thorough intellectual culture," because all this will avail them nothing in the end. They either believe in the endless misery of a portion of the race, or the ultimate salvation of the whole. If the latter, let them openly avow it, and we are one with them, and will work with them, with the ability which God has given us, in its promulgation. If they believe the former, or even have *doubts* in reference to the subject, still let us walk in peace, *so far as we can agree*—but in consistency's name, in Heaven's name, let them lay no stress on the character of God as the **FATHER of the race**; let them not talk of the **DIVINE PATERNITY**, while they doubt that his power will be exerted for his children's good, and result in securing that good. For while such views, or rather doubts, are inconsistent with the character we ascribe to Him, they place Him in a worse condition than that of the poor mortal, of whom Paul speaks, when he says—*He that provideth not for his own*, hath denied the **FAITH**, and is worse than an infidel! They ascribe *name* without character, and no intellectual culture, however high, can supply the deficiency.

New London, Conn.

Original,

Illinois Constitution.

BY REV. J. M. DAY.

The preamble to the new Constitution of the State of Illinois contains the following noble declaration and truthful sentiment: "All penalties shall be proportioned to the nature of the offence; the true design of punishment being to reform, not to exterminate mankind." The Constitution, containing this God-like doctrine, passed the Convention almost unanimously. "Well done for the Prairie State," I mentally exclaimed, on seeing it in the published minutes of the Convention. Well done truly, for what other state has ever attempted to found its laws upon such an elevated principle? Honor to the Statesmen of Illinois, who have declared

to the world, that the true design of all punishment is "to reform, not to exterminate mankind," and that "penalties should be proportioned to the nature of the offence." How different from what they now are would have been the mental and moral state of the world, had these principles been made uniformly the fundamental law. Instead of this, however, human laws have almost invariably been based upon one of the worst and most baneful passions, that have scourged the actions of men—*revenge*. On its bloody altar what multitudes of human beings have been sacrificed! And what is most astonishing of all, the professing Church of Christ, whose foremost principle is "peace on earth, and good will to men," has, both by its teachings and example, sanctioned this iniquitous course of things. What enlightened and benevolent soul, then, must not rejoice that Babylon is falling—that priestly power, the most abused and tyrannical of all power, is fast passing away, and that a brighter day has begun to dawn upon our long stricken world? And in this bright sign of the times, what encouragement do we, as Universalists, discover, to press forward with ardor and zeal, in the cause in which we are engaged! For it is a fact, which cannot be denied, that the liberality of views and feelings, in reference to criminal jurisprudence, as well as to religious doctrines in general, which is now beginning to prevail so extensively, must be attributed almost wholly to the influence of our writings and pulpit labors.

Clinton, Michigan.

Original.

An Inquiry.

BY REV. J. M. DAY.

When professed Ministers of the Gospel take it upon them to expose, publicly, what they are pleased to call the errors and absurdities of Universalism, do they inform their congregations that the system which they are laboring to destroy contemplates a result in the Divine Government, which God, angels and all good men, desire brought about, and which none but devils could possibly be dissatisfied with? This is our inquiry, and we are obliged to record a negative answer, in every instance. Yet why is it not the duty of the opposer to state this important fact? The truth ought to be spoken, and consequently the opponent of our faith, would only be in the way of duty, by always being particular to state the fact above alluded to. Besides, this would be only an act of common courtesy. It would be only returning a compliment, which we are always particular to confer on the sentiments which we oppose. For when ever we pass the doctrines of partialism, in critical review, we take occasion to tell our hearers, that these doctrines contemplate a result in the Divine Government, which God and angels, and all good men abominate, and which none but devils can delight in. And this is strictly and literally true; for God is infinitely good, and consequently nothing but good can satisfy the Divine desire—angels are pure and holy, and consequently can be delighted only with purity and holiness—good men ardently desire the prevalence of virtue and love; and devils seek to perpetuate the reign of evil. This, then, is the compliment, which we continually bestow upon the opposer's faith, and why should he not reciprocate the favor? True, the compliment is not very honorable to the doctrines; or it does not render them very honorable in our sight. But it is the best we can give under the circumstances, and certainly the best they deserve.—In conclusion, let me ask if the fact, that doctrines harmonize with the character and desires of God, are congenial with the holy nature of angels, and are a delight to all good men, is no evidence of these truths.

Clinton, Michigan.

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To our Patrons.

The brief period we have been connected with this paper, in our present relation, has convinced us that we occupy a position of great responsibility, attended with not a small share of labor and anxiety. All this we had considered before we entered upon the undertaking, so that we are not much disappointed. The difficulties thro which the establishment had passed, and the position in which we found it, made us feel a greater anxiety to put forth our best efforts to gain for it a higher degree of public confidence and favor, that the field of its usefulness might be greatly enlarged. We have, for three months, done what we could, with our means, to improve the character of our paper. The past volume is now closed, and, to-day, we enter upon a new one, under circumstances much more to our satisfaction than when we began. Our list of subscribers has been somewhat increased, and additions are almost daily made. From many we have received a kind word of approbation for what we have done, and good wishes and pledged efforts for our future success. Such expressions make us feel better, stronger, more hopeful, and more courageous.

We commence our new volume with the full determination to do all we can to make our paper what it should be, a decided and faithful advocate of the truth, an Ambassador for Christ, and a Messenger of peace. We shall continue to speak promptly, fearlessly, frankly, upon all subjects coming within the range of our legitimate labors. And we desire all our correspondents to do the same, without restraint.

We shall plead for the good cause of truth; for the salvation of the world from sin, error, and consequent death; for the exercise of a right spirit, the pursuit of holiness, the practice of virtue, and obedience to the commands of Christ. We shall not shun to oppose error and wickedness, let them be found lurking where they may. No fear of man shall deter us from the performance of duty, and no flattery win us to do what our judgment does not approve.

We shall study to exhibit the true position of our doctrine, keep a careful record of all that is interesting in the progress of our faith, noting the doings of our public bodies, ministerial changes, and whatever else is worth being remembered touching our denomination.

We shall also study to instruct the young and general reader, by furnishing interesting miscellaneous essays, narrations, stories, anecdotes, and a fair portion of the news of the day.

In short, we shall do our best to make a paper which shall be a welcome visitor to the families of all Universalists and liberally disposed persons; and which shall be read with pleasure and profit, and impart better views, feelings, and hopes, removing the fears, dispelling the darkness, overcoming the evil, and giving a clear, bland, and healthful atmosphere wherever its influence goes.

Brethren and Friends: we look to you with confidence for council and support. We affectionately appeal to your love for the truth and desire to promote the cause of righteousness and salvation, to increase your own and the happiness of your fellow men, for your hearty co-operation in our endeavors to extend the knowledge of the faith once delivered to the saints, and thus promote the best interests of mankind.

Progress.

The idea that all truth has been discovered, and all improvements made of which society is capable, is so preposterous that none are disposed to stand up for its defence. But while none are willing to avow themselves as its advocates, the course of many is such as to make them virtually say, it is

true. They oppose progress of every kind. If a great mind, prompted by the impulse of a noble nature, unfolds some important doctrine, from which the veil of darkness was never before lifted, they are ready with the cry of heresy, without stopping to examine its truth. It is enough for them to know that the doctrine taught is new, and opposed to the opinions of all past ages. The same course is pursued when any plan is proposed for the better organization of society, or the removal of long existing and destructive evils. With what a desperation did this class of men fight against the temperance reform in its infancy. It was an interference with old customs, and denouncing one of the blessings of God. It was reasoning from the abuse of a good thing against its use. It was taking from man what he needed to guard him against exposure to heat and cold and storms, and to give him strength to endure the hardships of life. Such was the general cry. And it has been the same with regard to every change that has been made since the birth of time. "Things are well enough as they are—why ask for a change?" has been the murmuring inquiry.

But are all things well enough? Is it well enough with religion, when such doctrines as the trinity, vicarious atonement, total depravity, and endless misery, are taught in the great majority of Christian pulpits? Is it well enough with the clergy, when so many of them put their creed above the Bible, and labor more to keep people in the shackles of sectarian bigotry, than to teach them to seek for truth, and be governed by its high and holy principles? Is it well enough with the Church, when sectarian zeal and intolerance are considered a better evidence of piety, than dealing justly, and loving mercy, and walking humbly? Is it well enough with society, when licentiousness, and treachery, and oppression, and scandal, and envy, walk unrebuked in the highest circles of refinement and fashion and influence? Well enough? It is difficult to conceive how in some respects, many things could be worse than they are! If the sick need health, or the ignorant need knowledge, then does every department of society need improvement; the religious as well as the civil, the social as well as the political. And still the cry is—let the creeds alone; let the clergy alone; let the church alone; let the manners and customs and business of the world alone! Let us alone, was the insane cry of the madmen, of whom we read in the Gospel, when approached by the blessed Savior. Let us alone, they exclaimed, even when he was ready to restore them to their right mind, and give reason its place once more upon the throne of judgment. Thousands are now as much afraid of the truth, which would make them whole and happy, as the maniacs were of the healing Jesus! They can endure no one who differs from them; they will listen to nothing that is new they will make no change.

But while I would condemn, without qualification, the course of such, and say that we ought to be constantly progressing in knowledge, and seeking unweariedly for improvement, I have not the slightest sympathy with that class of reformers, who go for sweeping away all that has come down to us from the past. In their impatience for change, they scornfully reject all that is fundamental in religion and government. They even deny that supernatural revelation, which for thousands of years has been the only true light of the world, and to which we owe infinitely more than to literature, science, art, and all the teachings of nature, reason and experience, and the intuitions of the soul. If we wish for wisdom, it can be found in inexhaustible fulness in this revelation. If we wish for laws, wise, perfect, good, and such as are suited to the highest conditions of society, they are here. If we wish for characters, to which no imperfection is attached, they are here, resplendent with a glory that would excite the highest admira-

tion of the most exalted angels in heaven! To suppose that we can go beyond this revelation; that we can outgrow it; that it can be superseded by a higher and fuller and better one, made by the developed mind of a perfected human being, is like supposing that because man has made an orrery, he can make a system of worlds!

The manner in which some of this class of reformers speak of the supernatural revelation of the Bible, and of the holy and perfect Savior, is one of the saddest spectacles of the folly of human conceit, and the weakness of human reason, that can be found in the whole history of the world. Jesus, they say, were he alive, could be taught! A greater light than he was has come! And they even give their ardent love for humanity; their overwhelming desire to bless world, as a reason for pronouncing him an imperfect teacher, and for refusing to own him any longer as an infallible guide!! Such reformers are like the arithmetician, who should give his desire to benefit his pupils, as a reason for denying the four fundamental rules of arithmetic. They are like a madman, who would blot the sun from the heavens, that the world might walk by his taper! They *progress backward*, and with rapid strides! Society reformed in this way, would be carried back to barbarism, anarchy and ignorance.

The true reformer makes Christ his standard, and the Gospel his guide. True progress is to grow like Christ, and to conform more and more to his religion. May such reformers be multiplied, and such progress be universal. O. A. S.

Personal Liberty open for all Men.

Some people complain of a want of moral freedom. They say combinations are formed which deprive them of their rights, and deny them the exercise of their liberties. This may be said of others, but no man can say it of himself. For that man who cannot rise in his might, and break away from such restraint, does not know what liberty is, and could not use it if it was given to him. It is a mawkish appeal to the sympathy of the world to be indulgent to our imbecility, when we talk thus. Any man may be free who will; and no one has a right, in this age, to complain that he is fettered, and stinted in the privilege of thought and action. Right and liberty are not questions of *privilege*. They find a basis in the eternal laws, and a protector in Him who made and governs by those laws. It is the baby's plea to talk about prescription, persecution, and intolerance, now. It is proof that he who does it is not fully developed in those moral and mental attainments, which qualify a man for freedom and positive usefulness on his own account.

We may with propriety complain that *others* are not free, that circumstances are not favorable to the growth of correct principles in their minds. And, with great propriety, the philanthropist, who has drunk at the fountain of genuine liberty, may labor to tear off the thick covering of ignorance, and rend asunder the fetters of prejudice and power, and give liberty to captives, having taught them how to enjoy and defend it. But vain is it to ask liberty for ourselves, or bestow it upon others, till there is an ability to enjoy and defend it under every circumstance. The slave may be forced from servitude; but what does he know of liberty, and what will he do to remain free, till he comes to know what is meant by it? The people of France could not possess their liberty when they had it, and so it went from them. The Republics of the South are but names for freedom, because the people are not informed—they do not know what genuine freedom is. The ignoramus may be shut up in a library of the choicest books, but, if he will not read and understand them, he cannot be wise.

Under the happy institutions of our country, a man may be free if he will—mentally, religiously, politically free. (We

speak not now of Southern slavery.) And it is matter of regret that any body should cry out persecution, and intolerance, because they will not be free, or will not exercise patience in defending their rights. Let us go to work and "use our own liberty as not abusing it"—be free and fearless, and do what we can to make others so, God will take care of the rest.

W. S. B.

There is a Way Provided to Escape.

Such is the standing advertisement from the partialist pulpit, in reference to the sacred requirements of the Divine law. It is assumed in the first place that endless wretchedness is the penalty attached to it, and that inasmuch as all have violated the law, all have justly incurred the penalty. Had the law been permitted to take its course, it must inevitably have swept the whole race down to hell, and such would have been the fate of the entire human family, had not God, in mercy, provided a way to escape. Such is the substance of what has been heard in sermons, prayers, and exhortations, from partialist teachers from time immemorial. We propose now to give this subject a brief but candid consideration, both with respect to its accordance with reason and scripture, and also in respect to its moral bearings.

1. In the first place, then, we are constrained to inquire, why the Almighty should provide a way to escape his own law? Dare any one affirm, what seems to be implied in the assertion at the head of this article, that the law is either cruel or unjust? If this is denied, then we ask what mercy or justice there could be, in providing a way to escape it. If, as the Psalmist declares, "the law of the Lord is perfect converting the soul," we are quite at a loss to perceive what advantage there would be in contriving a way to escape it; or, if the Apostle may be relied upon, when he declares that "the law is holy," we are at a loss to perceive why a holy God should provide a way for his creatures to escape, from that which he delights in. But suppose it was not so—suppose that the law of God was the most unholy, burdensome and cruel thing that can be conceived of—such as it has often been represented to be, would the method proposed, be a rational way of remedying the difficulty? Let us suppose a case,—suppose that any of our earthly rulers should enact a law that when it went into operation should be found to bear very injuriously upon their subjects, so that they had no heart to execute it. Would it be allowable in them to provide a way whereby any, and all who should violate the law, might escape the penalty? not by any means, for by the common consent of all legislators, a law that cannot be executed is worse than useless, as its only practical effect is to impair confidence in the wisdom of the power that ordained it, and to diminish respect for all laws. Now, in addition to the absurdity of supposing the Almighty could enact such a law in the first instance, we contend that it would be a greater absurdity to adopt such a method to evade its requirements, inasmuch as the only rational course would be to repeal it at once, and by a single act which must be entirely within the power of Omnipotence, blot it out entirely. Before we can yield our assent to this oft repeated dogma, not only these difficulties must be removed, but still greater ones arising from those passages of scripture which in express terms declare that "God will by no means clear the guilty," "the soul that sinneth, it shall die," and many others of similar import, which stand out in bold contradiction of the impious sentiment that God has provided a way whereby the guilty violators of his law may escape the just demerit of their crimes.

2. In the second place, we observe, that the absurdity and unscriptural character of this popular dogma, are, if possible, exceeded by its pernicious moral bearings. Its power in

this respect is felt in high places, and low places, and among all classes and grades of men. The incessant promulgation of the terrors of the law, by such a variety of agencies, has produced an almost universal impression of dread and terror, in the minds of men; and they would at once be driven into the church, or into the mad-house, by its influence, were it not for the soothing and qualifying assurance that "there is a way provided to escape." Thousands, there are, who are living in daily habits of sin, and of this number are some of the most hardened and vile that are to be met with on the face of the earth, who say, and feel, and believe, that they are exposed to endless burnings, but "there is a way provided to escape," and they mean to avail themselves of it, at some time or other. None are more painfully sensible of this moral defect in the popular system of a belief, than those who proclaim it, if we may judge from the constant anxiety which they manifest to have people avail themselves of this "way to escape," and their unceasing declamation upon the danger of procrastination. Yet, in spite of all, thousands do procrastinate, and through the delusive impression that has been fastened upon their minds, that they can sin to any extent and in any way they please, and then, by an act, simple as can be imagined, escape the consequences, have made complete shipwreck of their hopes and prospects, in this world at any rate. Go among the dissolute and vile of every class, and you will find the impression almost universal among them, that the course they are pursuing leads to eternal ruin, but they mean, at some time or other, to avail themselves of "the way provided to escape." Such is the case with all that thoughtless giddy multitude who are heedlessly seeking for happiness, in the indulgence of forbidden pleasures. Owing to the mistaken notions they have formed of the nature of the divine requirements, they are much more solicitous to keep out of the hands of the living God, than to get out of sin, or to keep out of it. In vain does wisdom cry, and understanding lift up her voice to those whose minds are blinded by error, or perverted by sin, for notwithstanding it is so plainly written out in the history of the world, and so repeatedly declared in the Scriptures of unerring truth, that "the wicked shall not be unpunished," men will still lay the flattering unction to their souls, that "there is a way provided to escape;" and when we consider the vast multitude that are lured into the haunts of ruin and dissipation by that delusive sentiment; well may we say of that way, in the language of Dr. Watts.

"Broad is the road that leads to death
And thousands walk together there.
While wisdom shows a narrow path,
With here and there a traveler."

Let all, then, who are inclined to listen to the syren voice of the tempter, beware of its seductive influences, for, though an angel should teach them "that there is a way provided to escape," let them not believe it. God has said that, "He will be no means clear the guilty," and they may be certain of this, that retribution is as sure to follow transgression, as God is able to inflict it.

S. C. E.

Reading—Books—Papers.

A large amount of human knowledge is gained by reading. Books upon almost every subject, physical and moral, superficial and profound, real and fictitious, coming within the range of human inquiry and speculation, are numerous and cheap, and easy of access. The old proverb is proved true in our day, which says, of making books there is no end. It is reasonable to suppose that all books are read by somebody, and most of them by a vast many. Almost every new work

treating upon any subject in science, politics, religion, or fiction, is sought after with anxiety, and is devoured with avidity. It is impossible to calculate the extent of book-reading among our own American people. Almost daily, new, and many of them large and profound, works are issued from the press, which are readily bought up, read, and talked about.

Another vast source of information is contained in the Periodical press, which issues daily, weekly, monthly, quarterly, and yearly, streams of knowledge, clear or muddy, pure or mingled, deep or shallow, in such endless numbers, and vast variety, that it would seem every body under the whole heaven might find something suited to his taste. It is hardly possible to begin to conceive the vast amount of reading matter that is given to the world in this way. There is no branch of science, art, fiction, or fanaticism, which has not its Journal of defence and exposition, which finds readers and advocates in almost all ranks of society. Every sect in religion, every party in politics, every dream of social reform and progress, every branch of science and almost every department of knowledge and business, has its channel of correspondence with the great world of thought, feeling and action. Verily, many are running to and fro in the earth, and knowledge must increase among men.

What a thought! What a work! this vast machinery of thinking, writing, printing, reading, thinking again, and acting! Who can doubt what power now governs the world? Not kings and heroes, with battalions clothed in the armor of death. Not the cabinet councils in secret conclave. Not the pulpit even, or the forum. All these have yielded to the omnipotence of the press, where that is free to speak. Let the united voice of the press approve or denounce a measure, and its fate is determined.

It is certainly a subject for deep meditation, whether the press is managed with that regard to morals, enlightenment, and domestic and public peace and prosperity, which is demanded by the exigencies of the times—the condition and wants of the people. In this remark, reference is had more particularly to the periodicals, or secular press—to the reading which is sent out for the million, for rich and poor, laborers and idlers, good, bad, and indifferent. It is a comforting truth, that all classes of the people are readers—not more the man of wealth, lounging on his sofa, in his warm parlor, than the loafer in the bar-room, or the honorable mechanic, or merchant, who steals a few moments in early morn, or devotes a part of his nooning to a careful perusal of the daily news, and his evenings to the more instructive parts of his paper. All read, and many think of what they read. How vastly important that such reading be of the right kind—clear, chaste, instructive, moral, liberal, true; adapted to the condition of society, and aiming at the higher development of the greatness and nobleness of human nature. What a responsibility rests upon the managers of the press! Would to God they could feel it, and spare the world the trash and falsehood, that is dealt out to poison the mind and corrupt the morals of the community.

There are few families, in city or country, who do not take a paper, and most of them two or more, a secular and religious journal; and, where there are sons and daughters, one or more of the monthly magazines of literature, science and art. It is the boasted characteristic of our nation, that our people are readers. And it may be added, they are becoming good thinkers, because they are free to think and speak if they will. The result of such a state of things cannot be doubtful. The character of our people will partake, in a large degree, of the kind of instruction that is given them. Tell me the character of a nation's press, its books and papers, and I can guess the character and condition of the people.

W. S. B.

Universalism.

Universalism is that system of religion which is taught in the Scriptures of the Old and New Testaments. It is not simply the doctrine that all men will be finally happy: for a man may believe this, and yet deny Christ, and deny that God ever made a revelation to the world. In order to be a Universalist in faith, a man must believe, not only that the Bible contains a special revelation, but in the salvation of the world through Christ. There are those who disbelieve in Christ and in the Bible; and yet believe in a future judgement and endless misery; but this does not make them Presbyterians, or Baptists, or Methodists. There are, also, those who disbelieve in Christ and in the Bible; and yet believe in the ultimate happiness of all; but this does not make them Universalists.

According to these statements, the basis of our system of faith is the doctrine, that the Bible contains a special revelation. We go to the Bible for our religion; and with us its teachings are clothed with divine authority. It is not a book, which we think stands upon a level with other books. In the Bible, God has revealed himself in a special manner. By a direct agency, he has communicated his will, and thus given to men a knowledge of him, of their duty and destiny, which they never could have obtained, had not such an agency been exerted.

The Bible not only contains a special revelation—one that is perfect and sufficient for man in the highest state of knowledge and purity to which he can be raised; but it also contains a record of numerous and various facts which prove that its revelation is from God. Many of its facts are of the most remarkable character, and such as never could have occurred without the interposition of God. Among the most prominent of these may be reckoned, the miracles of Moses, the predictions of the Prophets, the perfection of Christ, the miracles of Christ, and of the Apostles; the circumstances attending the death of Christ; the resurrection of Christ; the outpouring of the spirit on the day of Pentecost, and the early propagation of the Gospel. These prove that God was with Moses and the Prophets, with Jesus and the Apostles, in a special manner; that they had special wisdom and power; and that what they taught was truly the word of God.

Thus the revelation of the Bible has Divine authority. We not only see that its doctrines and precepts are true, but that they are those high, holy truths, which God deemed worthy a special revelation, and on which he has set the seal of his special approbation. In his revelation, therefore, God speaks directly to man; gives him a special light for his guidance, a special rule for the government of his life, and a special hope for his consolation in affliction. This revelation has not merely the authority of truth—an authority arising from fitness and excellency; but it has, also, the authority of God—an authority derived from his infinite wisdom, almighty power, unbounded goodness and eternal justice.

Such is the revelation on which Universalism is based. That the Bible contains such a revelation is its fundamental doctrine. To the Bible, then, we go for our religion—this is our authoritative text-book. Though we are willing to receive truth from any quarter—from nature, from the various sciences, from history, and from reason; we do not believe that any thing can go beyond the revelation of the Bible in the concerns of faith and practice; and though we believe all truths are in harmony, we would not allow our imperfect knowledge of nature and her laws, to awaken a doubt of the truth of that which comes to us sustained by a series of facts which never could have occurred without the direct and special agency of the Deity.

From this revelation, we gather our distinctive doctrines.

These are as follows: First. There is one God, who is a personal Being of infinite wisdom, power, goodness and justice; the Creator of all things; the Father of all men; the perfect Governor of all, and the eternal Savior of all. Second. There is one Lord Jesus, who is the Son of God, and who, while on earth, was guided by a wisdom which enabled him to teach a perfect system of religion, and was clothed with a power which enabled him to perform those works which proved that he was sent of God, and who arose from the dead, and appeared to hundreds. Third. Man is an accountable being, capable of understanding the Gospel, and obeying its requisitions; and, therefore, a proper subject of rewards and punishments. Fourth. All rewards and punishments are limited, and designed for the moral improvement of man; and by their agencies together with instruction, example, grace, and the changes produced by being removed to a higher sphere of existence, all men will be saved, and rendered endlessly happy.

O. A. S.

Conference Meetings.

The utility of such meetings, in awakening and sustaining an interest in the cause of religion, and contributing to a higher state of spiritual life, can scarcely be over-estimated. We speak now of the weekly conference meetings, and particularly of those with which we are more intimately acquainted in this city and vicinity. Having for several months past enjoyed many seasons of rich spiritual entertainment in those meetings, and witnessed the happy effect produced on the minds of others, we can speak from actual knowledge of their practical benefits; not the least of which is the social feeling it begets among those of like precious faith, bringing them to an acquaintance with each other, and leading them to cherish an interest in each other's welfare. So firmly persuaded are we of the correctness of the opinion here expressed, that we ask no better evidence, that any society is in a healthy and prosperous condition, than to see its conference meetings well attended, and its members generally interested in them. And on the contrary, we can look for no surer indication that any society is struck with a paralysis, and verging towards a speedy dissolution, than to see its conference meetings neglected, and its members careless and indifferent as it regards their spiritual state. Will not all then who wish well to the interests of our Zion, see to it, that so far as their influence extends, it shall be felt in sustaining a measure fraught with so many blessings and advantages, and so obviously indispensable to the growth and prosperity of our cause. Much, it is true, depends upon the minister in this case. If he be one of the half infidel, half Christian sort, he may succeed in awakening a short lived interest, by the novelty of his views, or the boldness of his attacks upon the cherished truths of Christianity, but spiritual death must be the speedy and inevitable result of such labors. Nothing but a firm conviction of the truth as it is in Jesus, can warm the souls of men, and enable them to impart spiritual warmth and life to others. But however zealous or warmly engaged the preacher may be, he cannot do this work alone. His efforts must be seconded by the laymen. It is for them more particularly that the conference meeting is designed, and to afford them an opportunity to improve their gifts. Their aid is indispensable to a right improvement of such seasons of worship. They may not, many of them, be able to speak in polished phrase, and rounded periods, like those whose trade it is to talk—but then we are sure that we speak the sentiment of all concerned, when we say that there is an irresistible charm in the truth, that comes right warm from the heart, however imperfect the manner of its utterance. There may be a church without a bishop, but there cannot be a good and profitable conference meeting, without zealous and intelli-

gent laymen, to impart interest to the exercises. Many such we know, whose well directed efforts have been attended with the happiest results, and we are not without hope that others, equally capable, may be induced to emulate their worthy example. The young men, particularly, might, if they would, improve their gifts more frequently, and do themselves and the cause most efficient service. Let all concerned then consider these things, and be prepared to act as conscience and a sense of duty shall dictate.

Subjoined is a list of the times and places of holding the different conference meetings in this city and vicinity, and it is hoped that none of our friends will fail to attend as many of them as circumstances will permit.

Bleecker-st., Tuesday evening, in vestry, corner Bleecker and Downing, at 7 P. M.

Brooklyn, Tuesday evening, in church, corner Fulton and Pine Apple, at 7 P. M.

Fourth-street, Wednesday evening, in church, Fourth-street between Avenue C. and D., at 7 P. M.

Williamsburgh, Thursday evening, in church, Second-street, near South Fifth, at 7 P. M.

Orchard-street, Friday evening, in vestry, Orchard-street, between Broome and Grand, at 7 P. M.

s. c. b.

Capital Punishment.

It is mortifying to know that the bill, which has just been defeated in the Assembly of this State, providing for the abolition of Capital Punishment, was lost wholly in consequence of the timidity and unfaithfulness of some of its professed friends. Read the excellent article on this subject, by G. E. B., which may be found on our first page, in which facts proving this are stated. G. E. B. knows what he says: His word can be relied upon. Men who would thus betray their trust, are not worthy a station of influence. We are sorry to know, that such men advocate a doctrine so true and good as that on which the bill in question was based. An honorable opponent we respect; but a man who will flinch from duty, for fear of giving offence, is contemptible. The true doctrine is Principle before men. The bill, however, will yet pass.—The contest will be again renewed; and the public feeling will ere long be so aroused, and its demand so urgent, that no time-server will dare to vote against it. We hope that the press will continue to speak in strong and bold language; that the pulpit will utter its high and holy truths, and that books and pamphlets will be extensively circulated. Let us keep agitating and agitating, until the work is done, and the unjust law is set aside.

O. A. S.

To do Good.—Forget Not.

It has been said that "one sinner destroyeth much good." The converse of this proverb is equally true. Few men know how much good they can do. The sources whence happiness flows into human hearts are many, and generally small. He who will, may find some of them, and of size such that he can turn them in what direction he will, for good or ill. He may not be able to dry them all up, for sources to him unknown, deeper than he has penetrated his withering power, may continue to flow, pure and sufficient. Those which flow in a wrong direction, and go to waste, like some rivers in the east, dried up or stagnant in pools, which give out a miasma so deadly that an arid desolation reigns all around, may, while yet pure, be turned in the right way and invigorate an unproductive soil so as to produce life and beauty. A kind look, a generous act, a soft word, may so mellow the affections, and incite the will, that great good shall result to him to whom it is done. And all this costs but little. Like all good works, it recoils upon him who performs it. Both are alike blest.

W. S. E.

Business Items.

New Subscribers.

We shall work off many more copies of this and several future numbers of our paper, especially of the Ambassador, than is necessary to supply our present subscribers, that we may be able to supply *new subscribers*, who will, of course, want complete volumes. It will be a great accommodation to us, and save us considerable expense, if our agents and others will forward the names of subscribers as soon as may be convenient, and do, forthwith, what they can to increase our list. This is the proper time for those who wish well to our cause and the prosperity of this establishment, to put forth their best efforts in our behalf. We hope the terms of our paper, and the good that is to result from such a labor of love will be sufficient inducement to interest each one to do what he can in so important a work.

Old Subscribers.

We shall forward this numbers to *all our former subscribers* hoping they will, without exception, continue to take it. They will receive a much larger and handsomer sheet, without *additional expense*. We have added near *one-third* to the amount of reading, and use a much more expensive paper. To meet the heavy additional expense we have incurred, we must not only retain all our *old*, but obtain many *new* subscribers. We trust all our friends understand this matter fully, and will, under no circumstance, discontinue their papers, but forward the amount of their subscriptions immediately, and with it the names and cash of new subscribers; in amount, at least, one for every man. By such a process we may be put into a condition of safety and satisfaction.

Our City List.

It has long been a just cause of astonishment to those who have known the facts, that the *City List* of this paper has been so small. In this city and Brooklyn, with our five flourishing societies, we have not, strange as it may appear, but about five hundred subscribers, not one-third of what the number should be. We cannot account for such a fact. It must be the friends of our cause do not appreciate, as they should, the importance of a widely circulated paper of the character of ours. Yet no one who will reflect, for a moment, can doubt the immense influence such a journal is calculated to exert upon the public in the extension of correct principles, and in the improvement of human condition.

We would urge upon our patrons the inquiry whether something should not be done to extend the circulation of the Messenger and Ambassador. We are satisfied that much can be done, if each subscriber will make it in his way to see some liberally inclined person who does not take a paper of the kind, and call attention to the claims of ours. We know one man who gave a little thought and a few words to this subject, and obtained for us five new subscribers. Who will "go and do likewise?"

Our Exchanges.

We have a large list of Exchange Papers, both religious and secular. With the former we shall be happy to continue to exchange as heretofore, that we may receive and give on mutual terms. With *secular* papers we will continue to exchange on condition they will give two or three insertions to our Prospectus, found in another column. Those who refuse to do so we shall feel at liberty to strike from our list.

Our Correspondents.

We are very thankful to the former Correspondents of this paper, for the aid they have given us in helping to furnish interesting and profitable reading for the public. We hope they will continue to do what they can to enrich our columns, and gratify and interest our readers. We offer them a wide field, and allow them to select such portion for labor as shall best suit their tastes.

We shall occasionally publish sermons upon our *first* page. When our preachers have a very good one they are willing to publish, it will be very gratifying to us, and not less so to our readers, to have them furnish us a copy. Our *fourth* page is devoted to miscellaneous reading, which we are desirous of making as instructive as possible for all classes. Original stories, moral essays, and pieces for the *young folks*, will be always welcome.

The Present Number.

We have not been able to satisfy ourselves fully in getting out the present number of our paper; but we trust our subscribers will discover such a change as will convince them that we are in earnest in talking about improving the size, style, and matter of our Journal. We hope to make still further improvement when we get fairly under way.

Companies.

It will be seen that our terms are made very liberal to companies who club together and take our paper. In such cases we expect the names and money to be forwarded at one time. Be careful to give plain directions where and to whom they are to be sent. Much time, trouble, and expense may be saved in this way.

Time of Publication.

Our paper is dated *Saturday*, but is printed some days previous, in most cases early enough to reach our subscribers on or before the date of publication. It is hence necessary that all notices, in order to insure insertion, should be handed in as early as Monday.

Reply to Br. T. J. Sawyer's Article.

The following reply to Br. Sawyer's article on "Davis' Revelations and its Patrons," from the pen of S. B. Brittan, is copied from the *Univercelum*. It will be seen that Mr. Brittan complains of the spirit of Br. Sawyer's communication; and yet, he charges him with being *governed by mere feeling and prejudice*—left to the *direction of some angry spirit*—uttering words which are the offspring of *childish passion or unmanly resentment*—and being under a strange infatuation which has caused him to sacrifice his hold upon the wise and the good. Nor is this all. He charges him with an *unprincipled opposition*. This is beautiful, mild, gentle language to come from one who complains of severity. But here is the reply! It would take a thousand such to invalidate the positions of Br. Sawyer.

REV. THOMAS J. SAWYER.

Those who are devoted to serious studies and important pursuits, are expected, at least in the meridian of their years, to be guided by the counsels of wisdom. When one of this class is governed by mere feeling and prejudice; when he is left to the direction of some angry spirit, and his words and actions are the offspring of childish passion or unmanly resentment; we can only lament the strange infatuation which leads him to sacrifice his hold upon the confidence of the wise and good.

We are moved to make these observations by a letter published in the *Christian Messenger* of October 30, and signed by the individual whose name stands at the head of this article.

This letter contains a most virulent and unprovoked assault upon us and several of our brethren. Not only is our conduct made the subject of unjust, and unsparing animadversion, but with a spirit which we forbear to characterize by appropriate terms, the writer in the *Messenger* seems to determine our motives with infallible certainty. We are represented as guilty of "duplicity," "dishonesty," "despicable meanness" and "knavery." Our friends far and wide are required to withdraw their "fellowship" and discountenance our proceedings, and a "solemn protest" is thus publicly made against our "being longer considered" as "Christians in any sense whatever;" and all this for an honest difference of opinion; and yet, the writer declares that he is "willing to be charitable!" Alas! Charity veils her face and stands far on the outer wall of Zion, when her pretended votaries thus soil her garments, and clothe themselves with their own shame.

We may be so unfortunate as to lose our *pen and ink* connection with the sect, but we will not murmur so long as we are united in *Spirit* with the great and good. We feel an undiminished regard for the cause of Truth and Righteousness, and the powers which God has given us shall be devoted to the interests of his earthly children. True, it will be no part of our object to build up a mere external power; to erect denominational lines and barriers, but we will strive to promote in ourselves and others a higher spirituality. If in our honest endeavors after the true life, we are met with an unprincipled opposition, we will bear it cheerfully, and leave the world to decide whether our course is or is not, compatible with the religion of Jesus.

Our religion, (or if this is assuming too much) *our philosophy*, requires us to forgive Br. Sawyer. We cannot copy his article for the reason that this paper is intended as a vehicle of whatever is pure and elevating. No bitter waters can flow through this channel. The *Spiritual Philosopher* will not heed the language of passion and prejudice. Our appeal shall ever be to the understanding and the heart.

Br. Sawyer has stooped from his high position to peril his own reputation, and he will live to mourn over his weakness. The nature of his letter is such as to preclude any further reply. When he regains his equilibrium and is prepared to speak like a christian, a philosopher, or a brother, we shall listen with attention. Till then, he may claim an utterance, but we cannot respond—he may speak, but his voice will wake no echo in the *UNIVERCELM*.

Albany, N. Y.

We rejoice to hear that the Society in the above named place, is in a very flourishing condition, under the judicious labors of our young, but talented Br., R. P. Ambler, who has been in the pastoral charge for some months past. Owing to certain peculiarities in the population of the place, that society has not increased as rapidly as many others; but, though gradual, we believe its growth has been a healthy one, and its progress permanent. Though the brethren composing it have been called to pass through many vicissitudes, that were calculated to try their faith and patience, they have ever remained true to their principles and their cause. May they ever remain steadfast and unmoveable in their profession and their labors of love, and may an indulgent Providence crown them with more abundant prosperity.

Fair and Festival.

The Ladies of the Orchard-street Church will give a *FAIR* and a *FESTIVAL* on Friday, the evening of the 19th of this month, at the Coliseum, 459 Broadway, four doors below Grand-street. Arrangements have been made to have the entertainment all that can be desired. The Fair will contain not only fancy articles, but also articles of utility. The supper table will be bountifully furnished. Tickets (50 cts.) can be had at the store of J. Y. Watkins, 13 Catharine-street; of William A. Conant, at the store of Close & Co., No. 12 Bowery, and at this office.

There will be addresses by Revs. M. Rayner, W. S. Balch, E. H. Chapin, T. B. Thayer, and O. A. Skinner; and sing ing by some of the best vocalists of the city.

New Publications.

CAMPAIGN SKETCHES OF THE WAR WITH MEXICO.—The Harpers have issued the second part of this work. It is quite equal to the first, and, like that, is full of interest. Tales of war, however, are always horrible, and are far from improving the morals of the people. Price 37 1-2 cents.

A SERMON, by Rev. H. Ballou.—Br. J. M. Usher, 37 Cornhill, Boston, has published the Sermon preached by Rev. H. Ballou, in the Bleecker-street Church, during the late session of the United States' Convention. The sermon is a beautiful specimen of typography. It is an admirable discourse, and shows that, though the author is far advanced in life, he still retains the strength and vigor of his mind. The work can be had at this Office. Price 12 1-2 cents.

THE UNIVERSALIST MISCELLANY.—The November No. of this neat Monthly is before us. The table of contents will show the character of the present number:

Human Destiny, by Rev. M. Sanford; Miserly Religion, by Rev. S. C. Loveland; The Genius, by Rev. E. W. Reynolds; Honesty, by Rev. E. Case, Jr; The Influence of Sects and Systems upon the Progress of the Human Race, by Rev. John S. Lee; Thoughts on the Future State, by Rev. Hosea Ballou; Christ shall be Satisfied, by Rev. J. B. Sax.

EDITORS' TABLE.—The Greatness of God exhibited in his Works; Scripture Proofs of Unitarianism; Bushnell's Argument for Christian Nurture; Peculiar Ground of the Miscellany; Pleasure and Pain—Spectacles with False Lens; New Publications: Monthly Record.

Minutes of the New York Association—Session of 1847.

The New York Association of Universalists met at Southold, November 3d, 1847.

The members of the Council were as follows:

CLERICAL: BRS. J. K. Ingalls, *Southold*; O. A. Skinner, M. Rayner, W. S. Balch, Z. Baker, *New-York*; T. B. Thayer, *Brooklyn*; H. Lyon, *Williamsburgh*.

LAY: BRS. James Richmond, and Giles Wells, *Southold*; Edward Phillips and Charles L. Stickney, *2d Society, New-York*; Charles T. Scott and Jonas Smith, Jr., *3d Society, New-York*; James H. Giffin and Elias Thomas, *4th Society, New-York*; John Townsend and James Parshall, *5th Society, New-York*; Elisha Burbank and Franklin Ransom, *Brooklyn*; Joseph C. Stanley and G. L. Demarest, *Williamsburgh*.

Br. M. Rayner was chosen Moderator, and G. L. Demarest Clerk.

United in prayer with Br. O. A. Skinner.

Approved the Minutes of last session, after correction.

Voted that the Occasional Discourse be delivered on Thursday morning.

Received the report of the Committee on Fellowship and Ordination, that letters of license had been granted to BRS. Sampson M. Smith and Henry R. Walworth.

Approved so much of the said report as relates to Br. S. M. Smith.

In consequence of the non-residence of Br. H. R. Walworth within the bounds of this Association, declined action on so much of said report as relates to him, without withdrawing his letter of license.

Received the report of the Committee of Discipline, that no complaint had been made to them.

Appointed BRS. O. A. Skinner, T. B. Thayer, and H. Lyon as the Committee on Fellowship and Ordination.

Appointed BRS. F. C. Havemeyer and Edward Phillips, of New York, and Barzillai Ransom, of Brooklyn, as the Committee of Discipline.

Appointed Br. T. B. Thayer to preach the next Occasional Discourse.

Chose BRS. O. A. Skinner and H. Lyon, clerical, and Charles T. Scott and G. L. Demarest, lay, delegates to the New York State Convention of Universalists, with power to appoint substitutes and fill vacancies.

During the temporary absence of the Moderator, called Br. C. L. Stickney to the Chair.

Approved the formation of a Sabbath School Conference, as proposed by the New York Universalist Sabbath School Association; and recommended the appointment of two delegates from each Universalist Sabbath School within the limits of this

Association, to meet at the time and place of the next regular session of this body, to form such Conference.

Appointed Br. G. L. Demarest to deliver an Address on the subject of Sabbath Schools at the next regular meeting of this Association.

Heard reports of the state of Societies, Sunday Schools, &c. from the Delegates.

Invited Br. Charles Vail, of Riverhead, to a seat with the Council, with liberty to join in its deliberations, but without the privilege of voting.

Amended the tenth Article of the Constitution so that it shall read as follows, two-thirds of the members present voting in favor of said amendment:

"The Annual Meeting of this Association shall be held in October, on the Wednesday preceding the full moon, at such place as the Standing Clerk may designate in his notice of the same."

Adopted the following preamble and resolution, two-thirds of the members present voting therefor:

Whereas, by common consent, faith in the Sacred Scriptures has been recognized by Universalists as the basis of their ecclesiastical connection: and whereas this faith has been rather understood as such basis than expressed in any constitutional provision; and whereas it seems proper at this time to declare formally the sense of this Association relative thereto, therefore

Resolved, That the following clause be added to the fifth article of the Constitution of this Association:

Provided, That no minister shall receive or retain the fellowship of this Association, who shall not subscribe and file with the Standing Clerk the following declaration:

"I sincerely declare, that I receive the Bible as containing a special and sufficient revelation from God, which is the rule of Christian faith and practice: and that I will strive faithfully to preach its doctrines and inculcate its precepts."

Adopted, The following resolutions, two-thirds of the members present voting therefor:

Resolved, That the third article of the Constitution be amended by the addition of the following clause:

"No minister removing into the Association shall be deemed in good standing for the purposes of this article, until he shall file with the Standing Clerk testimonials of his Christian faith and character, signed by the Standing Clerk of the Association from which he shall have removed, or otherwise satisfactory to the Committee on Fellowship and Ordination, and subscribe the declaration set forth in this Constitution."

Adopted the following resolution:

Resolved, That the fellowship of the Association may at any session be withdrawn from any minister belonging thereto, who shall cease to preach for the space of six months, should it be deemed requisite to the welfare of the denomination.

Tendered the thanks of the Council to Br. Rayner, for the Occasional Sermon delivered by him, and requested a copy of the same for publication.

Tendered the thanks of the Council to the friends at Southold, for their generous hospitality.

Instructed the Standing Clerk to publish, at the expiration of one month, the names of the ministers who shall then have subscribed the declaration adopted as above.

Directed the Clerk to prepare the minutes for publication.

Adjourned, after uniting in prayer with Br. H. Lyon.

M. RAYNER, Moderator.

G. L. Demarest, Clerk.

[An account of the state of Universalism in the Association will be hereafter published.]

REMARKS.

Sermons were preached by BRS. Lyon, Balch, Skinner, Thayer, Rayner, and Baker; and the services were closed by an interesting conference meeting.

The weather was delightful, and our friends at Southold did every thing that could be desired for the pleasure and comfort of their guests.

The most important business transacted, was the amendment of the Constitution, providing for a declaration of faith in the Sacred Scriptures on the part of those who desire to receive or retain the fellowship of the Association. It will be seen that in this, no new principle has been adopted: the Council have merely embodied in the Constitution, in a practical form, what has heretofore been a part of our "common law," and always taken for granted. The times seemed to require such action on the part of the Association. May it send to the promotion of rational Christian faith, and the consequent spread of righteousness and spiritual peace among us

G. L. D.

Miscellaneous Department.

Original.

EVENING MUSINGS.

BY MISS A. A. MORTON.

Say, gentle star, while thou'rt moving on,
With thy flag of light unfurled;
Hast thou no word for my list'ning ears—
No song of a better world?

Why soarest thou in thy onward course
Through the blue and boundless sky?
There's a thought of care on my weary soul,
To thy mysteries deep I fly!

What meaneth the light that breaketh forth
From thy orb, so strangely bright?
Methinks it speaks of a lasting day,
Unbroken by shades of night!

I've thought full oft, as I've sat and gazed
On thy sparkling glory's long,
That a land so fair, so bright, must be
A land of seraphic song.

Who then hath a home in thy regions fair;
Who dwells 'mid thy golden beams?
And freed from earth, shall pure spirits rest
For aye side thy sparkling streams?

Shall they there the strains of music sweet,
Of the seraphim learn to sing?
Or in dances oft, through thy mystic light,
Their holiest offerings bring?

Methinks that a note of music now
Floats down on the balmy air;
And melts away in an angel's voice,
As it softly lingers there.

"Mortal! fain know when the feeble chain
That binds thee to earth shall break,
That thy spirit shall take an upward flight,
While visions of glory wake.

"Then, not in vain shalt thou striving seek
Of my mysteries deep to know;
For a soul that's disenthralled and free,
With the mystic stars can go.

"All then shall be known of my mission strange,
Through the boundless space to run;
Of my sparkling rays, and golden beams,
All caught from a brighter sun.

"And then shall the mind, unfettered, ken
The present, the past, and to come;
While seraphs bright raise their voices high,
To shout a brother, sister, home."

Hatfield, October, 1847.

The Wesleyan and the Actress.

During Mrs. Jordan's short stay at Chester, where she had been performing, her washerwoman, a widow, with three small children, was by a merciless creditor thrown into prison. A small debt, of about forty shillings, had been increased in a short time, by law expenses, to eight pounds. As soon as Mrs. Jordan had heard of the circumstance she sent for the attorney, paid him the demand, and observed, with as much severity as her good natured countenance could assume:

"You lawyers are certainly infernal spirits, allowed on earth to make poor mortals miserable."

The attorney however pocketed the affront, and with a low bow made his exit.

On the afternoon of the same day the poor woman was liberated. As Mrs. Jordan was taking her usual walk with her servant, the widow with her children followed her, and just as she had taken shelter from a shower of rain, in a kind of porch, dropping on her knees, and with much grateful emotion exclaimed,

"God for ever bless you, madame! you have saved me and my poor children from ruin."

The children beholding their mother's tears, added by their cries to the affecting scene, which a sensitive mind could not behold but with strong feelings of sympathy. The natural liveliness of Mrs. Jordan's disposition was not easily damped

by sorrowful scenes. However, although she strove to hide it, the tear of feeling stole down her cheek, and stooping to kiss the children, she slipped a pound note into the mother's hand, and in her usual playful manner replied,

"There, there; now it's all over. Go, good woman, God bless you! Don't say another word."

The grateful creature would have replied, but her benefactress insisted on her silence and departure.

It happened that another person had taken shelter under the porch, and witnessed the whole of this interesting scene, who as soon as Mrs. Jordan observed him, came forward, and he, holding out his hand, exclaimed with a deep sigh,

"Lady, pardon the freedom of a stranger, but would to the Lord they were all like thee!"

The figure of this man bespoke his calling. His countenance was pale, and a suit of sable, rather the worse for wear, covered his tall and spare person. The penetrating eye of Thalia's favorite votary soon developed his character and profession, and with her wonted good humor retreating a few paces she replied,

"No, I won't shake hands with you."

"Why?"

"Because you are a Methodist preacher, and when you know who I am, you'll send me to the devil!"

"The Lord forbid! I am as you say, a preacher of the Gospel of Jesus Christ, who tells us to clothe the naked, feed the hungry, and relieve the distressed, and do you think I can behold a sinner fulfilling the commands of my great Master without feeling that spiritual attachment which leads me to break through worldly customs, and offer you the hand of friendship and brotherly love?"

"Well, well, you are a good old soul I dare say; but—I don't like fanatics, and you'll not like me when I tell you I am a player."

The preacher sighed.

"Yes, I am a player; and you must have heard of me. Mrs. Jordan is my name.

After a short pause he again extended his hand, and with a complaisant countenance replied,

"The Lord bless thee, whoever thou art. His goodness is unlimited. He has poured on thee a large portion of His spirit; and as to thy calling, if thy soul upbraid thee not, the Lord forbid that I should."

Thus recoiled, and the rain having abated, they left the porch together. The offer of his arm was accepted, and the female Roscius of comedy and the disciple of John Wesley proceeded, arm in arm, to the door of Mrs. Jordan's dwelling. At parting, the preacher shook hands with her, saying,

"Fare thee well, sister. I know not what the principles of people of thy calling may be. Thou art the first I ever conversed with: but if their benevolent practices equal thine, I hope and trust, at the great day, the Almighty God will say to each, "*Thy sins are forgiven thee.*"

The Female Army of Switzerland.

We have mentioned in a previous number the two regiments of women of the Canton of Uri, but we find in a French paper a notice of them, which we translate literally: "The two battalions, numbering fourteen hundred females in military dress, present an aspect at the same time formidable and captivating. In their evolutions and discipline they are drilled to perfection. Curiously enough, superiority of form and beauty, has been very much the reason of difference of grade; the handsomest are of the advance guard, and this post of distinction and danger seems willingly conceded them by their companions who are less favored by nature. Some classification has been guided by temperament also. The more vivid and flighty have been enrolled as voltigeurs or light-horse—the more phlegmatic as grenadiers. Those who have figures of more *embonpoint* are in the central body, those of slighter forms are stationed at the wings. The course and rude are enrolled as dragoons and *oantiniars*. The erection of this corps (which with its discipline and enthusiasm, seems likely at the first throes of the coming political movement of Europe, to take possession of the Helvetian soil) is an exercise of the powerful genius of Salis-Sogilo, who has reserved to himself the general command.

A FRIENDLY INTIMATION.—The boarders at a hotel in Georgia were annoyed by flies in their butter. Judge Dooly took the tavern keeper aside, and remarked to him in a private way that some of his friends thought it would be better to put the butter on one plate and the flies on another, and let the people mix them to suit themselves. He merely suggested it for consideration.

From the Golden Rule.

REMINISCENCES OF CHILDHOOD.

BY REV. I. D. WILLIAMSON

The Schoolmaster.

Well do I remember the schoolmaster. He was a son of the Emerald Isle; like most of his countrymen, somewhat marked with the small pox: thick set and some forty years of age. He had a small quick eye, a short and rather thick nose, and thin sandy hair, which was drawn up from either side and braided upon the top of his head, in order to conceal a slight baldness of that region. He wore a blue coat and gray pantaloons, and had in his hand a stick of about eighteen inches in length, and three fourths of an inch in thickness at the large end. To the other end were attached five strings of catgut, about the size of the tenor string of a violoncello, with three nots at the extremity of each, making a sort of marine cat-o-nine-tails. It did not take long to learn, that this formidable instrument was known by the cognomen of "the correctors," though justice requires me to say, that it was a thing more for show than for use. Occasionally, indeed, some luckless wight who, for good reasons, had incurred the schoolmaster's displeasure, received a few stripes of "the correctors," well laid on, which he generally remembered for a long time. But the rule of the old schoolmaster was, for the most part, mild and parental, far more so than was usual at that day. He would bear long and forgive much, but woe to the unlucky urchin who passed the bounds of his forbearance. Upon him came the "correctors" with a power to prove that the master "bore not the rod in vain."

The name of this friend of my youth was McG——, and there are few men to whom I have felt more real attachment. He had the brogue peculiar to his countrymen, and his utterance being rapid, his speeches were sometimes sources of much merriment with his scholars, though I think, no disrespectful feeling entered into this amusement.

There were some eighty scholars, male and female, and of all ages, from the cradle to manhood. To the boys he was sometimes stern and threatening in his language; but to the girls uniformly considerate and polite. To the one he would say, in his rich brogue:

"Bayes! give over your play there, or I'll give ye a touch of me correctors jist!" And if that warning did not answer the purpose, it soon came in more authoritative tones. "Bayes! Bayes! why but ye give over your play there? Give over as I bid ye! or I'll jist give ye the weight of me hand completely!" But to the other, his language was: "Young ladies! ye at the far side of the school'us, lay over your whispering there, or I'll be obliged to spake roughly unto ye, jist!"

He had been twenty years engaged in teaching "the young idea how to shoot," and few men of his day performed the arduous duties of a teacher more faithfully, or to better acceptance. His acquirements were not extensive, but quite thorough as far as they went. As a mathematician he was equal to many who have far more reputation for knowledge of that science, and in all the ordinary branches of a good English education, he was perfectly at home. His illustrations were always apt, and his explanations clear and explicit. He never hesitated for a word, nor confused his pupils with long explanations when a few words would answer. Generally, he preferred, by a question or two, to put the pupil on a train of thought, which would enable him, of himself, to solve the difficulty, rather than give him a direct and plain explanation. He was a true son of the Catholic Church; yet he was tolerant and charitable in his opinions and his judgment of others. Of all his pupils there were few that did not love him, and few who would not be benefited by heeding his precepts and copying his examples. He stood aloof alike from the common follies and vices of the day, and devoted himself with singleness of heart to his vocation, never more at home, or more apparently contented and happy, than in the midst of his school. During many long years he taught in that same house, and of the people of that region there are very many who speak of the old schoolmaster with much kindness and respect.

And the good old schoolmaster yet lives, and still he pursues his accustomed vocation, not in the old place indeed, but in a distant city. He who will cross the Fulton Ferry from New York to Brooklyn, and step up to A—— Street, shall find the old gentleman in the upper story of a small frame house, still surrounded by a bevy of boys, with whom he is engaged in that same employment he has now followed hard upon fifty years. He is more corpulent than in days of yore; and there are more grey hairs upon his head. But there is the same

sharp, twinkling eye, the same serene countenance, and the calm unruffled brow, which indeed I never saw wrinkled in anger, or clouded with aught more than a momentary shade of impatience.

A rare man is that old schoolmaster, and to me, I confess, I cannot look upon him but with mingled feelings of love and veneration. There is something of the morally sublime in the contemplation of a man who has toiled half a century, incessantly in the education of the young—who has borne the obstinacy of the stupid, the waywardness of the vicious, and the folly of the thoughtless, during so many long years, and patiently pursued the even tenor of his way in a useful employment, without turning aside for honor or profit. The schoolmaster may indeed be unhonored, but he is among the greatest benefactors of the world. Without him the nation would sink, and fall, for his mission is to train the *mind*, on which alone national prosperity and safety depend. Let the "Schoolmaster" be honored.

Glad am I to say, that my old friend, by his patient industry and economy, has secured a competence for the wants of his old age, which will, I doubt not, be as they have always been, moderate.

Should this meet his eye, let him look upon it, as it is really intended to be, a token of respect from one of his old pupils, designed to give a true though imperfect picture of that beloved teacher, to whom he is indebted for much that he now is, and from whom he never received a look, except a look of affection, or a word, but of kindness. Nay, my old master, thou knowest those "correctors" were never laid upon this back, nor didst thou ever frown upon or utter a reproach for me. May be I deserved it full oft, but of that thou knowest. I only know, that I loved thee, and sought to repay thy kindness by a cheerful attention to duty. And though years are gone, I love thee still.

The Dying Mozart.

History informs us that Wolfgang Mozart, the great German composer, died at Vienna, in 1691. There is something strikingly beautiful and touching in the circumstance of his death. His sweetest song was the last he sung, the "REQUIEM." He had been employed on this exquisite piece for several weeks, his soul filled with inspiration of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time as his cyrenian strain, he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emelie awoke him. "Come hither, Emelie," said he, "my task is done; the Requiem—my Requiem—is finished."

"Say not so, dear father," said the gentle girl, interrupting him, as tears stood in her eyes. "You must be better—you look better, for even now your cheek has a glow upon it. I am sure we will nurse you well again. Let me bring you something refreshing."

"Do not deceive yourself, my love," said the dying father, "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid in this my dying hour. You spoke of refreshment, my Emelie; take these my last notes; sit down to my piano here—sing with them the hymn of your sainted mother; let me once more hear those tones which have been my solace and delight."

Emelie obeyed, and with tenderest emotion sang the following stanzas:

Spirit, thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.
Spirit! look not on the strife
Or the pleasures of earth with regret;
Pause on the threshold of limitless life,
To mourn for the day that is set.
Spirit! no fetters can bind,
No wicked have power to molest;
There the weary like thee, the wretched, shall find
A Heaven, a mansion of rest.
Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be with thy Savior and God,
There loud hallelujah to sing.

As she concluded, says an account before us, she dwelt for a moment on the low notes of the piece, and then turning from the instrument, looked in vain for the approving smile of her father. It was the still, passionless smile which the rapt and joyful spirit had left, with the seal of death upon those features.

Youth's Department.

JAMES LUMBARD, EDITOR.

Salutatory.

MY DEAR YOUNG FRIENDS:

I do not feel that we are altogether strangers to each other. I, at least, have enjoyed an exceedingly pleasant acquaintance with you, through the medium of this paper, during the last three or four years. It is true, I have had the happiness of seeing but a few of the fair young faces, which, on each returning week, irradiate with interest and delight, in the perusal of this portion of the paper. But, in thus frequently communing with you, my little friends, I have formed a very pleasant spiritual acquaintance, which it shall be my earnest endeavor to make profitable, permanent, and lasting to us all.

Heretofore I have only spoken to you occasionally, whenever feeling and inclination prompted, but now, having taken, at the request of the publishers of the paper, charge of this department, I shall address you more frequently than in the past. I assume the responsibilities of the station with peculiar pleasure, not, however, because I consider my qualifications what they really should be, but because I desire to be useful—to contribute all in my power to interest and instruct you. It is not only a duty, but every one should consider it a delightful privilege to embrace every opportunity of doing good that is afforded. There are, doubtless, many older and more experienced than myself, who could discharge the duties of the office more to your satisfaction and advantage, than I can possibly be expected to do. But there are other and more pressing, and important duties demanding their time and attention. But while they are engaged in the performance of the high duties connected with their calling, let us indulge the pleasing hope, that they will often find "a little spare time," to devote to our instruction and improvement.

As long as it shall be my pleasant privilege to conduct your, —or rather *our*—portion of this journal, I shall strive earnestly to place before you, weekly, such a repast, as will please and interest, and at the same time improve your hearts and minds, and make you wiser and better, and consequently happier.

I shall not rely so much upon my own resources, in order to execute my design, as upon the assistance of the many esteemed friends and correspondents, whose valuable productions you have, from time to time, perused with such delight and satisfaction. Upon their favors I shall mostly rely, as my time is almost wholly occupied, in the school room, in imparting instruction to a very large and to me, interesting family of little folks, very like your own dear selves. May we not hope, dear friends, you, whose productions have contributed so much to the enhancement of our mental and spiritual enjoyment, that you will continue to favor us with your valuable assistance? Let us cherish the belief, that you will still accompany us, directing us by your sage counsels, and rendering us wiser and better by your invaluable instruction. Together let us travel on, ever gathering the choicest flowers that meet our gaze, as we proceed, and treasuring up the silent though beautiful and holy lessons they convey to our hearts.

And most heartily wishing that your assiduous efforts to improve your minds, and ennoble and elevate your spirits with heavenly love, will be crowned with success.

I Remain, Sincerely Yours.

Utica, N. Y. Nov. 5th., 1847.

JAMES LUMBARD.

Original.

A DREAM.

BY MISS A. A. MORTON.

The pure breezes came gently floating on their sunny pinions to waft back the golden tresses from Ida's snowy brow. The little birds sang their low songs above her grassy couch, and the mountain stream warbled sweet lullaby's at her feet; but her spirit knew it not, for it was far away in a land of dreams. Lightly she danced over the silvery clouds, till her tiny feet rested on Heaven's bright shore. All trembling, she paused on its golden portals, for a veil of dazzling glory was before her vision. Softly it arose, and its drapery fell with a thousand graceful waves around her; and then a shout of music came pealing forth from innumerable harps, swept by the white winged throngs. Her spirit bounded for joy; and unconsciously she joined the melody, and with raptures sang the song of the Holy of Holies. Thousands of voices joined with hers, till the arches of Heaven trembled with the joyful sound; and then softly, like the evening zephyr, it died away, till

silence reigned among the Angels. Then two Cherubims, with diadems of the brightest stars upon their brows, spread their pinions of light and came floating to her side. With smiles of love they called her on amid the waiting hosts, till she bowed before the great white throne. The Savior arose, and led her to the fountain of life. A halo of glory encircled it, in which countless rainbows waved their brilliant hues to the music of its falling waters. Trees of the brightest emerald foliage were around it; and bright winged birds dipped their golden plumage in its diamond spray. She bent low at its brink, and her Savior bathed her brow with its living waters; then he gave her a new name, and said, "thou art mortal no more." He led her back, and the arch-angel Gabriel came and knelt with her before the great I AM; and with a voice of majestic sweetness called her "child of immortality." Immediately a new countenance was given her, and she arose and took her place among the Seraphs. Claspings a harp to her bosom, she swept its chords to heavenly symphonies, and sang the song of the Lamb. Ten thousand voices joined the song, and then again ten thousand more, Seraphim and Cherubim, Archangel and Angel, and it arose and swelled along the sky, till the stars caught up the echo, and sent it back with two-fold power, saying "Holy, Holy is the Lamb that sitteth upon the throne." Louder and still louder it arose, thrilling her spirits depths, till even the waters of the life-giving fountain prolonged the strain with its silvery voice, saying "Holy, holy." Still on she sang, till her spirit, too joyous for restraint, burst the chain of music, and the shade of her dream passed away.

She awoke. The bright sunshine was laughing around her, and the zephyrs were dimpling the waters of the stream that murmured at her feet. A sweet wild rose bent above her, and softly kissed her rosy cheek. Breathless she listened, if to catch but one faint sound of the music of that spirit world, but no sound greeted her listening ears save the anthems of the little birds and flowing waters. She looked around in the pure air for the waving of angel pinions, but in their stead were dancing rays of light. All was gone, and she raised her snowy hand to her brow, and tossed back the golden curls, and sighed to think 'twas but a dream!

Hatfield..October, 1847.

Anecdote of Stephen Girard.

Mr. G. had a favorite clerk, one who every way pleased him, and who, at the age of twenty-one years, expected Mr. G. to say something to him in regard to his future prospects, and perhaps lend him a helping hand in starting him in the world. But Mr. G. said nothing, carefully avoiding the subject of his escape from minority. At length, after the lapse of some weeks, the clerk mustered courage enough to address Mr. G. upon the subject.

"I suppose," said the clerk, "I am now free, and I thought I would say something to you as to my future course. What do you think I had better do?"

"Yes, yes, I know you are free," said Mr. G., "and my advice to you is, that you go learn the cooper's trade."

This announcement well nigh threw the clerk off the track, but recovering his equilibrium, he said if Mr. G. was in earnest he would do so.

"I am in earnest," said Mr. G.; and the clerk rather hesitatingly sought one of the best coopers, agreed upon the terms of the apprenticeship, and went at it in earnest. "In process of time," the young cooper became master of his trade, and could make as good a barrel as any other cooper. He went and told Mr. G. that he had graduated with all the honors of his craft; and was ready to set up his business; at which the old man seemed much gratified, and told him to make him three of the best barrels he could get up. The young cooper selected the best materials, and soon put in shape and finished his three barrels, and wheeled them up to the old man's counting room. Mr. G. said the barrels were first-rate, and demanded the price.

"One dollar," said the clerk, "is as low as I can live by."

"Cheap enough," said his employer; "make out your bill and present it."

And now comes the cream of the whole. Mr. G. drew a check for \$20,000, and handing it to the clerk cooper, closed with these words:

"There, take that, and invest it in the best possible way; and if you are unfortunate and lose it, you have a good trade to fall back upon, which will afford you a good living at all times."

It is ill-bred to walk heavily, to slam doors, to make any unnecessary bustle or fuss.

PROSPECTUS
OF THE SEVENTEENTH VOLUME OF THE
NEW YORK
CHRISTIAN MESSENGER.

EDITED BY

WM. S. BALCH, OTIS A. SKINNER, AND S. C. BULKELEY.

A new volume of this paper was commenced on the 2d Saturday in November next. The paper is greatly improved, and enlarged near one-third above its former size, and is neatly printed on good paper, strong and white.

It is devoted to the defence and illustration of Universalism; to Morality, Literature, Science and Agriculture; to questions of Reform and Progress, and general Intelligence. It contains Sermons, Essays, Scripture Expositions, Reviews of Books, interesting moral Stories, Juvenile pieces, Denominational and general News.

Besides the productions of the Editors, it will contain articles from our best writers. Regular Correspondents have been engaged in different parts of the country, to furnish us the earliest information touching the interests of our cause, which may come to their knowledge.

We respectfully ask the aid and co-operation of all our present patrons, and all who wish well to our success, promising, on our part, to do every thing in our power to render the Messenger an acceptable and useful paper.

The Christian Ambassador,

Is published weekly, in octavo form, and contains all the important reading of the Messenger. It is printed on good paper, well pressed, and neatly folded. It will make a handsome volume, at the end of the year, of *eight hundred and thirty-two* large octavo pages, filled with interesting and profitable reading, worthy of preservation. This is the only weekly journal in the denomination whose form makes it convenient for the library. It is furnished to single subscribers at \$2.50.

Not Understood.

By some means, not very satisfactorily explained, our subscribers, in city and country, were supplied with copies of a new paper, called the *Univercalum*. We wish such to understand that we had no knowledge and gave no consent to such a procedure. It is suggested that our list has been examined by Mr. Davis while in the mesmeric state, or "third sphere." If such conduct be in accordance with the *superior morality* of the New Revelation, we shall feel disposed to give our preference to the old system of Jesus Christ awhile longer.

Agents.

Those persons who have heretofore acted as Agents for this establishment, and have been faithful to the trusts confided in them, will much oblige us and our subscribers by continuing to act in such capacity. We hope they will see the propriety of doing what they can for us at the commencement of the new volume.

Any brother who desires the circulation of the Ambassador and Messenger to be increased, will do what he can to obtain the names of new subscribers, and forward them with the pay to us, as soon as possible. All such orders shall be promptly attended to.

Capital Punishment.

A meeting of the friends of the abolition of the Gallows will be held in Convention Hall, 179 Worcester-st., near Bleecker, on Monday evening 15th inst., at 7 o'clock. It is hoped there will be a full attendance. It is the first meeting of the season. Let it be a full one, that it may give encouragement to the just and merciful cause it is called to promote. Every opposer of the death penalty, in the city, male and female, is respectfully and urgently requested to be present and lend their influence to help remove this cruel and unchristian practice from our land.

REMOVAL.—Br. B. H. Davis has removed to Marlborough, Mass., and desires to be addressed accordingly.

We send our papers this week to some of our personal friends, who are not subscribers. We should be happy to add their names to our list. Such as do not wish to take it themselves, are requested to hand it to some liberal-minded neighbors, that they may learn the character of our paper.

DEDICATIONS.—The new Universalist Church in Canton, Mass., is to be dedicated on Wednesday, Nov. 10. Also a new Universalist Church is to be dedicated on Thursday, Nov. 11. Verily, these are auspicious signs of the onward progress of our cause in the old Bay State.

INSTALLATIONS.—Br. Darius Forbes was installed pastor of the First Restorationist Society in Chester, Vt., on Thursday, Oct. 21. Sermon by Br. Chapin, from Matth. xiii. 3—"Behold a sower went forth to sow." Brs. L. Willis, W. N. Barber, S. C. Loveland, Rev. Mr. Saltmarsh, (Unitarian) and W. Livingston, took part in the services.

MERRIMACK RIVER ASSOCIATION.—This Association held its annual session in South Weare, N. H., on the 20th and 21st of Oct. Br. J. Whittaker, Moderator, and Br. W. Harriman, Clerk. Sermons were preached by Brs. Harriman, Thompson, Ryder, and Tillotson. The occasion is described as having been a very interesting and happy one.

GENEVA, N. Y.—Br. E. Case, Jr., has received and accepted an invitation to take the pastoral charge of the Universalist Society in the above named place. We are happy to learn that the Society is again enabled to resume services, after an unavoidable suspension of several months, and that the choice has fallen upon one so worthy of their confidence as Br. Case. May the connection prove a lasting and a happy one.

Sunday Lectures.

Rev. Mr. Ferris will deliver the Third Lecture of his Course next Sabbath evening, in Friendship Hall, 149 West Sixteenth-street. **SUBJECT**—The Trinitarian Proof Texts considered. Services to commence at 7 o'clock precisely.

Br. T. Elliott will preach at Camptown and Jeffersonville a week from next Sabbath; and thereafter will devote his whole time to labors in these and adjoining towns.

Z. Baker will commence a course of Lectures in the Fourth-street Universalist Church, next Sunday evening, at 7 1-2 o'clock.

Subject for the first Lecture—Limitations of Religious Inquiry.

Subject for the second—The doctrine of Accountability illustrated and explained.

Other important subjects to follow.

Br. E. H. Chapin will preach in the Apollo Saloon next Sunday, and the Sunday following.

Br. O. Whiston will preach in Nyack next Sunday.

ERRATUM.—In Br. Greenwood's communication, published in our last, for *length* of a dead orthodoxy, read *birth*.

MARRIED.

In Brooklyn, by Rev. T. B. Thayer, November 1st, Mr. JAMES FRANCIS KENNE, of this city, and Miss ELIZABETH V. DALRYMPLE, Brooklyn.

In Brooklyn, on Wednesday morning, November 3d, by Rev. T. B. Thayer, Mr. EDWIN P. SMITH, of this city, and Miss MARY A. HUBBORN, of Brooklyn.

DIED.

In North Salem, N. Y., November 1st, Mrs. PHEBE HUNT, wife of Mr. Samuel Hunt, aged 65 years.

Her relatives are very numerous, and deeply feel her absence, and mourn her departure, but not without hope. And her absence will be felt not only by her family and kindred, but by the neighborhood and community in which she had so long resided.

S. J. H.